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follows v. 51 *huic*, v. 53 *hunc* with the *πολύπτωτον* so characteristic of artificial poetry. For *effultum* Baehrens retains *et fultum*. Into the criticism of the rest I do not enter. *Non tulit* is οὐκ ἔτλη = *non is fuit qui ferret*, from which we get for the contrast *sed is fuit qui mallet*. 'This Paetus was not the man to bear the sound of the piping storm, but he was the man (to have) his head propped on feather pillow of shot colors in a chamber of thyine wood or (of) Orician terebinth.' This chamber the commentators have sought on land and sought in a real chamber. But we know that Paetus was in narrow circumstances (*pauper*, v. 48) and had no such luxurious chamber or bed as Mr. Postgate would render it. Propertius simply tells us what Paetus would have preferred. But the *thalamus* is not a chamber on land nor yet a bed. It is a stateroom, the stateroom of such a ship as the Romans must have known as well as we know Cleopatra's barge in Shakespeare, the ship of Hieron, built under the direction of Archimedes and fully described by Athenaios, 5, p. 206. Of this ship we read θαλάμου δὲ τρεῖς εἶχε τρικλίνους (p. 207 C), and further: ἀφροδίσιον κατεσκεύαστο τρίκλινον . . . τοὺς τοίχους δ' εἶχε καὶ τὴν ὀροφὴν κυπαρίττου τὰς δὲ θύρας ἐλέφαντος καὶ θύου. This was the kind of seagoing environment that our Paetus was fit for, not the rough work of the deck that the mannish Roman lady of Juvenal delighted in (*duros gaudet tractare rudentis*).

B. L. G.

CONIECTURAE BABRIANAE.

XII 16, 17, Rutherford:

τί σε δροσίξει νῶτον ἔννουχος στίβη,
καὶ καῦμα θάλπει, πάντα καὶ κατακναίει;

Perhaps καὶ καῦμα θάλπει πανταχῇ κατακναίει.

XLV 8: τὰς δ' ἰδίας ἀφῆκε μακρὰ λιμώττειν.

It seems possible that *ιδίας* is a mistake for *ήμερας*, the tame goats. He has just before mentioned the other αἴγας κερούχους ἀγρίας πολλὸν πλείους ὧν αὐτὸς ἦγε.

LIX 12: ὥς ἂν βλέπτοι τὸν πέλας τί βουλευοί.

Rutherford reads after Gitlbauer:

ὥς ἂν βλέποι τὸ τοῦ πέλας τί βουλευοί

against the Babrian rules of rhythm. It would be better to retain *βλέπεται* as a passive, and reading *τοῦ πέλας*, make the genitive depend on the substantival notion contained in *τί βουλευόμενος*, 'that so might be seen in one's neighbor, what he was purposing' = 'one's neighbor's intention.'

LXIII 9: *κακῶν δὲ πάντων ἄτε σύνεστιν ἀνθρώποις
δοτῆρες ἡμεῖς.*

Perhaps *ἄπ' ἔνεστιν*. At any rate *ἄτε* seems impossible.

LXXXIX 5: *ἐγὼ οὐ περυσινός· ἐπ' ἔτος ἐγεννήθην.*

Rutherford seems right in supplying a negative to *ἐγεννήθην*; but I would then recast the verse as follows:

ἐγὼ περυσινός; ἐπ' ἔτος οὐκ ἐγεννήθην.

I do not believe Babrius could have admitted so faulty a rhythm as *οὐκ ἐπ' ἔτος ἐγεννήθην*.

XCV 75: *καὶ νῦν ἐκείνος πλεῖον ἢ σὺ θυμοῦται.*

θυμαίνει is an obvious correction.

XCIX 2, 3: *χὼ λέων τί κωλύει;
πρὸς αὐτὸν εἶπεν, ἀλλ' ἐνέχυρον δώσεις
τῷ κυπτέρῳ σου μὴ μεθιέναι πίστιν.*

Rutherford writes *ἀλλ' ἐπ' ἐνέχυρῳ δώσεις* and adds in his note that he considers this conjecture certain. I should much prefer, taking a feather from his own wing, to write

*ἀλλ' ἐνέχυρον οὐ δώσεις
τῷ κυπτέρῳ σου μὴ μεθιέναι πίστιν;*

'But won't you give your two quill-feathers as a pledge of your fidelity?'

R. ELLIS.

¹Professor Ellis has published a review of Rutherford's Babrius in the *Philologische Rundschau* of May 19, 1883. Among the certain emendations he classes *ἡμει* for *οἶμοι* 34, 7 (which is, indeed, perfect); *ἀλετρεῶν* for *λατρεῶν* 129, 5 (also very good); *θηραγρενταῖς* for *φιλαγρενταῖς* 107, 10—a large percentage of successes.

B. L. G.